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THE LAW OF NEWSPAPERS. 1 Subscribers who do not give express notice to

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paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

> For the Recorder. Notes on the Mode of Baptism.

NUMBER ELEVEN-CONCLUDED.

"So shall he sprinkle many nations." Isaiah 52: 15.

This passage has no reference whatever to water baptism. It has reference to what God himself will do, and does not refer to any or-

Mr. Barnes, a Presbyterian, in his notes on this passage, says, "It furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying and cleansing the nations, and not to the ordinance of christian baptism. Nor should it be used as an argument in reference to the mode in which that ordinance should be administered."

Dr. A. Clarke in his commentary on the passage, says, " I retain the common rendering, though I am by no means satisfied with it."

Clark quotes Munster as follows: "The word rendered in passage sprukle, in this place means to speak and to disseminate the word .-Bishop Chandler, in his defence, p. 148, says, "To sprinkle is used for to surprise and astonish, as people are that have much water thrown upon them." Dr. Clarke also quotes Dr. Jubb as follows: " The rendering of this verse seems o be so many nations shall look on him with astonishment, kings shall stop their mouths." 31

Matthew Henry, on this passage, says, "He shall sprinkle many nations by his heavenly doctrine, which shall drop as the rain and distil as the dew," &c.

This passage then affords no evidence in favor of sprinkling in baptism.

"Then will I sprinkle clean water upon you,

and ve shall be clean." Ezekiel 36: 25. This passage has no reference to water buptism. God is the administrator.

Matthew Henry upon this passage says "Which signifies both the blood of Christ sprinkled upon the conscience, to purify that, and to take away the sense of guilt, (as those that were sprinkled with the water of purification were thereby discharged from their ceremonial uncleanness,) and the grace of the spi rit sprinkled on the whole soul to purify it from all corrupt inclinations and dispositions, as Nasman was cleansed from his leprosy by dip-

ping in Jordan." Dr. Adam Clarke on this passage say "Then (at the time of this great restoration), will I sprinkle clean water, &c. The truly cleansing water, the influences of the Holy Spirit tipified by water, whose property it is to cleanse, whiten, purify, refresh, render healthy

This passage then affords no evidence for sprinkling in baptism.

Nebuchaduezzar wet with dew. Daniel 4: 33, " His body was wet with the dew of heaven, till his bair was grown like eagles' feathers." It is said here is a clear case of baptism,

where immersion is out of the question. 1. The original here is Hebrew.

- 2. The Septuagent in which bapto is found is a translation from the Hebrew by uninspired
- 3. Bapto, the word used by the translators, is never used in the Scriptures when the ordinance of baptism is speken of. So this passage cannot avail Pedobaptists any thing.
- 4. Eastern dews were very copious. Th complete wetting may be figuratively called an immersion in dew. Milton says, "A cold shuddering dew dips me all o'er." With the same propriety it may be said Nebuchadnezzer was immersed or dipped in the dew.
- 5. There is in the falling of the dew, neither sprinkling, pouring or immersion. It is a moist vapor gently distilled.
- 6. We had as well argue that dip may mean to sprinkle or pour, because Milton says, " cold shuddering dew dips," &c., or to say Baptizo means to sprinkle, because Nebuchadnezser is said to be wet with the dew of heaven. The doubtful or figurative use of a word can never give it a new meaning.
- Let it not be forgotten that Bapto, (that i isver used by the Saviour or apostles to denote the ordinance of baptism) is the word transla-

A Movement Backwards t

THE PRESENTERIAN CHURCH ON INPANT

BAPTISM AND MEMBERSHIP. We have been deeply interested in noticing the recent legislation of the Old School Presbyterian church, in their Assembly at Nashville, on the relations of children to the church. We have always regarded this Body with peculiar confidence and sympathy, as holding a foremost place in maintaining the soundest theology among the several Pedobabtist branches of the great Protestant Christian commonwealth. We did not suppose that an organic spiritual connexion between the parent and the child, would very soon be recognised by this Church, as it has been by some so-called representatives of Calvinism in regions farther North. But while other churches,-the Methodist, for example, following the lead of Episcopal theology on this Article,-bave in their public organs, lately shown a strong affinity either for mysticism or for sacramental grace, in their views of this matter, it has been a question of special interest with us to see what would turn up, when the well tried Presbyterian church should undertake to offer its definitions as to the status and relations of the infant members of their communion.

But at length the development comes to us -unmistakeable and clear, -that our Presbyterian brethren are not a whit behind other communious in the importance which they attach to infant baptism. The simple result now reached, is precisely that against which President Edwards contended all through that great crisis when evangelical theology and spiritual faith, had so greatly declined through the older colonies of this country. The Half Way Covenant among the Calvinists of the North, had fixed the church membership of children; and as no Presbyterian organization proper, in the shape of Presbytery, Synod. or Assembly, had at that period been established in this country, the Presbyterians of America generally had accepted the terms of membership and commumon that were settled by the several platforms of the Congregationalists of the New England

The effects of this system of Infant membership were fully seen in the efforts made by President Edwards in striving to undo the teachings of his grandfather, Solomon Stoddard.

Thus far we have read the history of this development, up to the New Era, in reformation and revival which began under Edwards, preaching in 1735. But now 120 years later, the half way covenant, is carried nearly up to to the whole figure of sacramentalism by the Old School Presbyterian Church.

It is vain to say that Baptists are given to lay undue stress on baptism, when we see all these great ecclesiastical bodies, recognizing it as the radiating point of their doctrinal systems. Well and truly has it been lately said by high Presbyterian authority, that "the dogmatic theory of baptism, becomes of necessity the basis of the entire scheme of English theology." (North British Review, Aug. 1852, p. 208.) In short, it is the central point around which gather the vital questions concerning the nature of convers on, the influence of the Holy Spirit in regeneration, the constituency of the Christian Church, the relation of all other church ordinances; and in a word, the position which is assigned to baptism becomes the type and test for the leading articles of theology. and of church institutions generally.

As a preface to the resolutions and definitions of the late assembly, we desire, by way of contrast, to offer the following account, by Dr. Baird, himself a Presbyterian, in his able book entitled Religion in America, of the manner in which Edwards and his fellow-laborers had to contend against the system of Infant membership and communion, previous to the opening of the great Revival, in 1735. Speaking of this period, Dr. B. says, "A pernicions practice had been gradually introduced of admitting persons to full communion in the Church, on the ground of blameless external deportment. without strict inquiry into their religious experience, or decisive evidence of renewing grace. The disastrous consequences were soon felt-The tone of spiritual feeling was lowered in the churches by the admission of many who had a name to live, but were dead. Prayer and effort for the salvation of the impenitent had greatly decreased; and, as a natural consequence there had been for more than thirty years a very marked suspension of divine influence throughout New England."

Our readers may judge whether the following definitions do not completely reaffirm the platform which wrought such deterioration in its day among the Puritans, and the long train of whose unhappy consequences it was the mission of the great Edwards to contend against.

One of the resolutions on Religious Education adopted by the Assembly recently was as

Resolved, That the General Assembly has a high appreciation of the importance of Infant Baptism as an ordinance of God and means of grace, and enjoins it upon the pasters and elders of our churches to enlighten Christian parents on their duty and privilege and to use all proper means to induce them to dedicate their offspring to God in this holy sacrament. Further, the Assembly earnestly call the attention of the lower judicatories, to the relation of baptized children to the Church, and recommend to Church sessions to maintain a Christian

to use faithful and affectionate efforts to bring them into the Communion of the Church.

The views of the Church with respect to the relation of baptised children to the Church were set forth thus: " The Presbyterian Church ex-hibits her concern for her children and youth in a parental inspection of their conduct, in appro-priate acts of discipline, and inviting them to partake of the Lord's Supper when they have sufficient knowledge to discern his body. Our standards fully recognise baptized children as members of the visible Church. The duty of "inspection" requires the Church to have an oversight over her baptized children, expressed in acts of interest for their welfare and inquiries relating to it. Appropriate discipline is implied in the idea of church membership. The report without expressing any opinion on doubtful points, suggests that the character of the discipline, and the general circumstances of its administration, might deserve the examination of our higher judicatories, and especially of the General Assembly. The Church enjoins the duty of making a public profession of religion upon infant church members when they have reached the years of discretion, and can discern the Lord's body. 1. The Presbyterian organization assumes that baptized children are already members of the visible Church. 2. Our standards assume that many baptized children will ordinarily be led, by the grace of God, to profess their faith in the Lord Jesus Christ. 3. They further assume that many will apply for the Lord's Supper, early in life. 4. Our Church prescribes true piety as the qualification of admission to the Lord's Supper. 5. Our Church' uses means to bring into full communion of the Church her infant members, who possess the requisite spiritual qualifications."

### The Existence of God.

The construction of the following argument in my own mind, originated in the necessity of my nature. Some years ago, I had the misfortune to meet with the fallacies of Hume, on the subject of causation. His specious sophistries shook the faith of my reason as to the being of a God, but could not overcome the fixed repugnance of my heart to a negation so monstrous; and consequently, felt that infinite, restless craving for some point of fixed repose which atheism cannot give, but absolutely and madly disaffirms,

One beautiful evening in May, I was reading by the light of the setting sun in my favorite Plato. I was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas. Dim in the distant West arose with smoky outlines massy and in egular, the blue cones of an offshoot of the Rocky Mountains.

I was pursuing one of Academician's most starry dreams. It had laid fast hold of my fancy without exciting my faith. I went to think that it could not be true. At length I came to that startling sentence, "God geometrizes." "Vain revery," I exclaimed, as I cast the volume on the ground at my feet. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stem. and began to examine its structure. Its stamens were five in number; its green calyx had five parts; its delicate coral was five, parted with rays, expanding like those of the Texan star. This combination of five three times in the same blossom appeared to me very singular. I bad never thought on such a subject before. The last sentence I had just read in the page of the pupil of Socrates was ringing in my ears -"God geometrizes." There was the text written long centuries ago; and here this little flower in the remote wilderness of the West furnished the commentary. There suddenly passed, as it were, a faint flash of light. I felt my heart leap in my bosom. The enigma of the universe was open. Swift as thought 4 calculated on the chances against the production of those three fives in one flower, and I found that there were one hundred and twentyfive chances againt such a supposition. I extended the calculation to two flowers, by squaring the sum last mentioned. The chances amoun ted to the large sum of fifteen thousand six hundred and twenty-five. I cast my eyes around in the forest; the old woods were literally alive with those golden blooms, where countless bees were humming and butterflies

sipping boney dew. I will not attempt to describe my feelings .-My soul became a tumult of radiant thoughts. I took up my beloved Plato from the grass where I had tossed him in a fit of despair .- Again and again I pressed him to my bosom, with the chain of my mother's around the neck of her child. I kissed alternately the book and the relie, bedewing them both with tears of grateful joy. In my enthusiasm I called out to the birds that were singing on the bough thrilling their chants of praise for the departing day-"Sing on, sunny and ever joyou minstrels; Lo ! ye and I are children of God. -Dem. Review.

## Christian Courteousness.

Courteousness has been called one of the minor manifestations of that love which is the folfilling of the law. There are many reason why Christians should be courteous. It is the command of God. The fact that God com mands, is, in itself, a sufficient reason why we should obey. This does not furbid us to cou sider the reasonableness of obedience, and the

advantages following it.

Christians should be courteous in imitation of their Master. In his history you do not find the room d of a single rude action, of a single and cold or wounding word. His character, as set

forth by the evangelists, is utterly inconsistent with the slightest discourtesy in word or deed. Meekness and gentleness characterized him, and they are consistent with courtesy only .-Holy, barmless, undefiled and separate from sinuers, he stands before us a model of courtesy as well as of every other perfection.

Christians should be courteous because a Christian is the highest style of man."-Christianity is a scheme for the restoration of man to his original perfection. This requires that the soul's acts be holy, and the body the instrument for the appropriate expression of those acts. It is not enough that the soul have proper thoughts and feelings. They must be properly expressed by the bodily organs. It is not enough that the garments worn by us be lean: they should not be allowed to have the appearance of being otherwise. It is a dishonor to Christianity to admit practically or theoretically, that it makes less perfect men, in any respect, than are made by the maxims of the world. It is admitting that the precepts of Chesterfield are, in some respects, superior to the precepts of the gospel.

Christians should be courteous that the gospel may not be hindered. The complaint is often made, that religion makes men gloomy and reserved. No ground should be furnished for this complaint, by any neglect of courteousness. The manners of every Christian should be bland and conciliating. In no other way can be be Christ's representative. In no other way can be win men to the service of Christ. He whose manners are rude and churlish will not only cause his own good to be evil spoken of, but will cause his Master to be evil spoken

Christians should be courteous because of the connexion existing between the growth of feeling and its appropriate expression. Let a feeling existing in the soul have its appropriate expression, and it will increase in strength. Deny that feeling its appropriate expression, and it will decay. There is a mutual action and re-action between the growth and the expression of feeling. Now true courtesy is the appropriate expression of pure, kindly, benevolent feeling. If that appropriate expression is withheld, the growth of the feeling will be impaired. There will be less love in the soul. and of course a less perfect fulfilling of the law. Courteousness, like every other duty requires care and effort. No duty is performed by the spontaneous action of a fall n soul. Nor is it enough to say, " I will be careful to have my feelings right, and will leave them to seek their own natural expressions?" To meet the full claims of duty, our feelings must be right, and the expressions of them must be right also .-Perfect obedience, perfection absolute, is the standard which we should set before us .- Obs.

#### From the Recorder and Register. The Christian Tourist.

What ought a Christian to do when he is traveling either for recreation, business, or health? Perhaps be is an officer in the church: or Superintendent of a Sabbath school, with gifts for teaching or exhortation, and finds himself among a people whose religious privileges are scarce. What should be do? What ought he to do when he leaves home? It may be his last journey-the last time he looks out upon the world before he enters eternity. Shall he aim to do some good, or just take a pleasant trip, and take care of himself?

Let the following statement be the reply-is is a real case, and I dare say will be repeated,

if life is spared : A merchant in Front street, a Deacon and Sabbath school Superintendent, and a very good brother to exhort, had occasion not long since to visit a section of the State where he was unknown. The Lord's-day found him in a quiet village on the lake shore where there was no church of his own denomination; but at the hotel, they soon found that he " remem bered the Sabbath day." He made no inquiries for steamboats, cars, or stages; showed no anxiety to see the Herald or the Tribune, but wanted to know all about the churches and preachers, and talked with the children about the Sabbath school, while he laid down a few tracts for any one to read that wished.

When the village bell began to ring he sallied out for a church or Sunday school, and very soon found himself in the school belonging to the Methodist church. The eyes of all were fastened upon the stranger, and after the services had been opened, one of the brethren came to find out who he might be; for the very shine of his face showed that he felt at home there; and when it was found out that he was all the way from New-York city, he was called up to give them a word of encouragement,

Many good Christians have a great cross to take up when they go to a meeting where they must speak ; well, our merchant Deacon is one of them. It is a real cross to him, if he has no opportunity to speak at least once. An just then a happy train of ideas, and an anec dote or two were at hand, and in the course o a few minutes he and the children and the teachers were melted down by the word and the Spirit, and they all found that it was good to be there.—They made him a Life Member of their Missionary Society, and he left with them a few of his New-York dollars to belp their hbrary .- They prayed, shook hands, and sang " I am bound for the promised land,"

and rejoiced to think that the traveller had been brought to the house of his Master's JOHN HOWARD.

### Religious Conversation.

A pastor sat down by the side of a sick bed not long ago, and spened the subject of personal religion. The patient-a lady of the most retiring and delicate spirit-seemed at once surprised and delighted with the questions which he asked, and at the freedom of communion which almost immediately resulted. At length she asked with great earnestness, "Why is it that Christians so seldom talk about these things? I have been a professor of religiou for fifteen years, and never have I been spoken to about my religious feelings, by either friends or ministers, with but one exception!"

This fact corresponds with another recently seen among the items of a religious paper; viz. that a man who had been a parent for fifteen years never knew the case of any minister holding a conversation with any member of his family, directly on the necessity of a change of heart. This last statement seems almost incredible; but we regret the inability to set it down among the impossibilities.

In pleasing contrast with the foregoing facts we lately heard of two heavenly-minded ladies who called on a friend, with all the restraints of "a reception-day," and taking their turn with a numerous train of callers, who were yet so true to their Master, that they left in the house a most hallowed memory of their visit. Although the conversation in the case of others, had taken the wildest possible range outside the circle of practical religion, these ladics somewhat succeeded, and apparently without design or consciousness of it, in bringing the minds of the little circle to the very foot of the cross.

How rich the savor of such a conversation. what healthful influences must follow such disciples. Such visits will live in memory when hundreds of thoughtless interviews have been

But why should such cases be exceptions? Will not they that love the Lord "speak often one to another?" Can it be that the mouth should refuse to convey the abundance of the heart? Can true disciples journey together and their hearts not burn within them? What a day will that be for the church, which shall see many christians of this stamp, whose comversation is as becometh godliness; whose lips do honor to their heavenly hopes! What is there like truly religious conversation, to bind heart to heart-to excite self examination-to overcome temptation-to cheer the pilgrimage -to communicate the sacred glow of piety-to ballow the fireside, the parlor and the highway -and in short, at once to anticipate and prepare for the communion of the everlasting rest? New York Observer.

## Incidents in a Pastor's Life.

In the month of May, 1854, there stood on the deck of a packet ship, just ready to sail from this port for Europe, a Baptist minister, exiled from his flock by broken health, the occasion of anxiety to his friends. By his side stood a member of his church, who, at the moment of parting, slipped into his hands a letter, to be opened after the vessel sailed. Adieus were exchanged, and the ship moved away. The pastor opened the letter, and found it to contain the information that the writer had bound himself and his executors, in case either of his own death, or the death of the pastor, within the then current year, to pay over for the benefit of the pastor's wife and children, a sum of money-concerning which we must only say that it was munificent. The letter then added the assurance, that should the pastor be removed at any time, and the writer be the survivor, the family should have every provision necessary for their comfort, if it pleased God to continue the means in the writer's hands. It is not necessary to say that such a demonstration of more than fraternal love was overwhelming, nor that there ascended from his heart in that sad hour. a tribute of fervent thanksgiving to God for a mercy so large and so unanticipated.

Time passed on; the pastor returned with improved but not re-established bealth. The present spring came, and the air had begun to be balmy and refreshing, inviting to out-door and vigorous exercise. Last week, from the same hand, the same pastor received a brief note, alluding to the advantages of exercise, and stating that he would find at a given place, a horse and carriage, harness, saddle and bridle martingales, halter, blanket and whip, wolf skin robe, etc., which he was desired to accept, and an order on the stable-keeper for horse-keeping and shoeing for one year. The message was brief, briefer than our narrative, but in its few words, it told a large story of thoughtful and munificent kindess, which was not lost upon the heart of the recipient .- N. Y. Recorder.

## Female Piety.

If there is one sight more than any other in this world of sin and sorrow, which combines all the elements of beauty, of nobleness and worth, it is that of a young and lovely female, whose depth and richness of affection, and whose powerful influence on human hearts, are all concentrated to the cause of truth and holiness, and laid as an humble offering at the Saviour's feet. Such a being is indeed worthy the reverence and admiration of every true and generous heart, and she will command it, even when the light of her beauty is quenched, and the flower of her loveliness is faded. But if there

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is a sad, heart breaking sight on earth, it is that of one gifted with all the charms which an ture lavishes upon her daughters, prostitution them upon the altar of vanity or fashion, an starving the soul on the unmeaning flattery a vain and hollow hearted world; running giddy round of gayety, frivolity and dissipation and laying up in the future a cheerless and for taken, old, are and a minerable removable. saken old age, and a miserable,

"Oh what is woman? What her smile Her lips of love her eyes of light? What is she if those lips revile The lowly Jesus 1 Love may write His name upon her marble brown

His name upon her marble brow And linger in her curls of jet; The light apring flowers may meel Before her tread—and yes—and

# [Exchange.

From the Religious Herald The Bible Revision Association.

MR. EDITOR :- The proceedings of the Bi ble Revision Association have just come to hand, in which I find my name enrolled in th list of Vice-Presidents. I thank the Associa tion for the honor which they have done me, but must respectfully decline the office. I was elected a Vice-President of the Association, at the Annual Meeting before the last, but did not learn the fact until some months after its occurrence. I determined at the first convenient opportunity to define my position relative to the Revision movement. Such an opportunity soon occurred. I had occasion to write an articl for the Biblical Recorder, North Carolina, in which I stated briefly, but distinctly, my views on this subject. I hoped that the article would attract the notice of some of the active men bers of the Revision Association, and that a its next meeting, my name would be quietly dropped from its list of Vice-Presidents. In this I have been disappointed.

That the Scriptures should be fully and ac-

curately translated into all languages, is a prin-

ciple which I have never heard controverted.

Whether the Baptists of the United States, in

view of the numerous and pressing obligation

on their liberality, should take a leading part in the Revision of the common English version generally admitted to be the best extant, is a question of expediency, on which the wisest and best men of the denomination have entertained widely different views. The arguments brought forward in favor of Revision have seemed to me to be conclusive. If the Revision canse were not complicated with other subjects it would command my feeble support, but it does not stand alone. The Revision Association is affiliated with the American Bible Union-is anyiliary to it, in fact, if not in form. The American Bible Union is not merely a Revision, but a Bible Society-antagonistic, whether intentionally, or unintentionally, to the American and Foreign Bible Society-organized, not simply to do what the American and Foreign Bible Society declined to do, but to do the very work which this Society was doing, doing well and doing precisely according to the counsels o the leaders of the Revision enterprise. The organization of the Bible Union as a Bible Society to occupy the field cultivated by an existing Society, I deemed, and I still deem, most unfortunate. I do not, however, propose to discuss this point. I will merely say, that the Baptists of the South withdrew from the Amer rican and Foreign Bible Society, to secure harmony among themselves, while they bore explicit and unanimous testimony to its fidelit and efficiency. Now, I am not willing to be associated with another Bible Society, through the Revision Association, for which, to say the least, I have no higher regard than for that from which we separated We owe it to our own Bible Board to keep clear of such an alliance But I repeat, if the Bible Union will, by change of its constitution, restrict its operations to the Revision of the English and other received versions of the Scriptures-a restriction in m view due alike to the harmony and efficiency of our denomomination-it shall have my aid. I these views I do not stand alone. Most of the brethren with whom I have conversed in the State, and in other Southern States, fully concur in them-if not in regard to the importance of Revision, at least in regard to the inexpe ency of any affiliation with this new Bible Society. Permit me to say, in conclusion, that I do not intend to reflect on those who supp the Revision Association. Every man has a right to his opinions on this, as on other subjects. I have thought it proper to state be my reasons for declining the honor conferred or me by that body. J. B. JETER.

A MAN was recently employed in some sewer age works, at Halifax, and while being wound up rapidly out of a deep hole, after having li the fuse of a blast, the rope, owing to the care leasness of the parties at the top, was suffered to slip back again. The man fell close upon the impending danger, and in the sudden vie of almost certain death, fell on his knees utte ing accents of prayer. A thought struck him